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M 2181

Group IV

Westtown

Saturday, November 25, 1972

MUSIC

MR. NYLAND: So, here we are again or, here I am again. Lotus tells me it's a month. I didn't realize it was that long; and Marjorie thought it was longer, so, you see, what do you make of time? Nobody knows than only those who experience their time; and in accordance with the depth or the intensity, time is longer or shorter. Time is really very elastic.

I'm glad to be here. I have to do it a little slowly because, you know--It's very nice to be an old man. You have all kind of excuses. When you don't want to do things you can always say, 'I'm sorry. I have to be very, very careful because if I don't, I get sick or--' It isn't true, of course. Particular speed or the kind of wish for Work, to do things, depends of course on amount of energy available. But it's not only that because sometimes there is energy, but then there is no wish. And when there is no wish, you can say anything you like to the energy but it won't work. And the combination of quantity and the quality of oneself - that is really the product and on that

depends the behavior of a man.

What will we do? What will we talk about on a Saturday? We now have Monday as a question and answers; next Monday, I think we'll have again a meeting. We'll switch the movements around a little bit and put Thursday on a Friday, but we made it at six o'clock - six to seven. And I explained that the--in order to--just one hour--in order to have time or perhaps to have an evening on Friday that we could meet. But I won't make any promises. Then our so-called man's meeting, which is really nothing else but a discussion of what we ought to do over the weekend, we will have on Thursday - without interference with anything else - so that Friday we can really collect materials and things and make arrangements so that work on Saturday and Sunday can wor--can work out smoother. You see, we're constantly improving to become more efficient, to take away the rough edges, and to oil it up, to create more and more opportunity to fall asleep. I hope you can use it, because if you are not bothered too much by the outside world, we take away the excuse of not wishing to Work on yourself. That's why I say it's nice to be an old man because then you have excuses.

Circumstances under which we live always can be used as an excuse for not wanting to pay attention to that what is important; but we don't even see that it is important because we are blind about our needs. We don't really know what is good for us. Ninety percent we just repeat from what someone else has told us. The rest is a little bit supplied by aspirations dependent on one's type - and a type we don't know because it's partly made up of acquired characteristics, and also a little bit of essence, some-

times a little more. We don't know the dividing line - and everything is expressed anyhow as a form of behavior. And we don't pay much attention to it, than sometimes astrologically - but then you don't know enough about astrology unless you really study it well enough. And it is a rather difficult science to know something about, and particularly when it comes to the application to oneself because there we run into the same trouble. We may know certain things about other people, and about ourselves we really don't know because our eyes are closed to it. The difficulty of course is objectivity and subjectivity.

Have you ever tried to look at people in an objective sense? You fall over quite easily into a coldness of not wishing to care, or not wanting to be affected. And it leaves me cold - of course it's a good expression for objectivity, but it is not the kind of objectivity that we are after. It is a beginning. It is an understanding of one's mind that it has to be like that, and it is expressed by simply saying that one has to accept oneself or, if it leaves you cold, to accept conditions as they are. But there is the other side to this 'I', and that also can never be forgotten because it gives the motivating power, and it definitely has to do with an emotional field. And one must be at home in that, otherwise your engines just start on A-B-C and then it stops. Something must be used to push it over that difficulty. After A-B-C there is something like a FA. The engine itself, not running, can get started in the beginning by just quantity of a little gasoline and air. But when that is out and it is not further fed, it stops of course. The wish can be there to a very smallest extent; the reasoning can tell you what you ought to do. You can even start one or two strokes of the engine. But how

will you continue? The wish, we say, must be there. But on what is the wish based?

The wish mus--the wish must take in the condition as one is and the realization that, if one doesn't do anything about that, that it will stay that way. That's a kind of form of self-knowledge, that you must know first thatwhat you are, and you can agree with it. But if it is not followed by a certain determination of judgment - Is it right the way I am or am I what I'm supposed to be? - and measured, then, by a certain aim which is not of this Earth. So you see, it implies immediately that that what you are as a human being, is a two-fold possibility: an existence on the Earth, and a reason why the Earth exists. And together with the existence of the Earth, in regard of the cosmos or the universe, in regard to one's own life on Earth and contemplating the possibility of development of one's inner life, always this kind of two-foldness which must be solved by a man by placing himself in between the two, or to realize that both have an effect on him and that it is up to him to take in God and the devil - always the combination because when one is there you might go in that direction and get lopsided; and the other direction's just as bad. But the two of them - and then you say, yes, I'm influenced by both and they play havoc with me because they start to fight with each other within me. And there is no possibility for myself; I become a slave to the devil or to God.

What is required for a man at that particular stage? The realization that he has an aim, knowing that his condition is the way it is because he happens to be on Earth where such conditions prevail. And something must be awakened in a man in seeing that that what is here and belongs to the

Earth. And then to have a wish to join with something else, a wish towards something - we call it higher, simply because we think that in the higher part there is less difficulty, less friction, and less bondage.

And why is it really that one wishes for freedom? Because it is not so easy to understand it. When one is asleep and there is no sense of being bound, why shouldn't one continue to sleep? What is it that wishes to wake up in a person? You see again, the only realization for coming to a conclusion that something - whatever it is that has to wake up - has to be stimulated by an inner desire of oneself understanding what really man is made up of; and then thinking and philosophizing about it, and not just having a lot of words but trying to make words with meaning, and to deepen within oneself until you finally come to the source of what you are. Then of course one is saved if one reaches a realm of life itself. But when that life is not reached, you will stay very much asleep or wish even to sleep more because you don't want to be disturbed.

So really, the difficulty for a man is to find his life - and then everything is against him because that what is presented as life to oneself is always the form of life and never essential essence value. And how to undo it; that is, to take off that what are the covers, how to have the strength to want to find out and to go, or to dare to go within the deepest depths of oneself. You see, experiences sometimes are very useful when they do reach certain--at certain instances, a realization of that what one really is. That is the depth. And sometimes it's clearer than at other times, because that what one reaches seems to be purer or the way it reaches one is purer as a channel for coming to one's consciousness. It is very difficult to live that way

because there is a certain protection that one doesn't want too much disturbance, and certainly not at once. One is afraid that too much seeing of God might kill one. And therefore, you put a little devil in it and mix your wine and make it a little diluted because then you say: I can stand it; and if I make it too strong or too intense then I might run the risk of dying. And one doesn't want to die. But that, in itself, is exactly the solution.

Why doesn't one--doesn't one--one want to die? Because then you consider your life. It doesn't matter anymore then, at that point, what kind of a form it takes because you have selected, out of this fact that you might die, also the fact perhaps there is a possibility of the continuation of your life without having the form in which it is; and then there is a distinction. That what then one has reached causes a wish, but this wish is now quite fundamental. And it is essential essence that has this wish for wanting to continue with life, regardless of form. It puts a man in an entirely different perspective and I say in order to be able to continue further than A-B-C and make A-B-C repeat itself time and time again and establish momentum for the engine, one has to reach this what is the real depth of a person, and seeing then that his life not only is not his own - because all he has is the form - but that it is the universal truth that life exists. It is, in an absolute sense, that what we must know and understand with our being, and for which then the 'm' and 'm' in your hands are a constant reminder because we are advised, you might say, of the existence of life because of another absolute fact of death of a person. Then it becomes quite serious, for one moment at least, because something takes place when one is affected by such statements which partly are forced on one as a result

an experience which happens to be. And that then one is in the same difficulty as anyone else experiencing that, and wanting to express it - how to find the proper expression because again the expression has to be in a form, if it has to be communicated on the level of this Earth.

There are two ways out: one is to learn to understand the expression, and then to trace back from the expression what caused it as origin. The other is to become free from the expression of form and utilize that what exists as a reality. For us, reality is silence or freedom from expression. For us, as a man, it is necessary to have influences from outside which cause aspiration, changing over into the inspiration within oneself; then both be eliminated in order to give room for a certain state of being where there is no need for expressions of that kind, but a great need for the continuation of the experience of being. And that is our problem, because how can one learn to be silent when one is constantly a talking machine, when one is constantly reminded by any kind of a form that life must exist - and we admit it. But to be able to separate it - that is the problem of man when he is even physiologically a kind of a body in which there are emotions. But the emotions, being divided, cannot come together and form a real center because by themselves, small as they are, they have no chance against the body. A nerve node is surrounded by ordinary cells and the ordinary cells prevent even migration to a central place, than just to give a little bit of an idea what it might have been, or perhaps even what it used to be but is not any longer - that the solar plexus is simply a fact of atrophy of that what originally could have stayed within one's heart, if the heart had a chance to grow at that early age.

But perhaps because emotions do require a very special kind of a world in which they can develop, the solar plexus was simply a substitute which, for the time being, was quite satisfactory for the body. And then the knowledge disappeared that the solar plexus remained a king, or a queen even, trying to say that that was it. And it was true; it was only it for an unconscious state, and all the knowledge which could have existed and which was summed up in esotericism, did not or was not any longer available for a man when he grew up.

That is the pity. That is why we have to be awakened to the fact of benevolence because when that is introduced, the reasoning power of the mind has a certain comrade, something that will give him equilibrium within himself. That is why the two-foldness of man must be understood first as that what is a real necessity, that only through the two can come three in regular sequence of numerology. And for that reason, seeing that that is such a necessity already early in the attempts for Work on oneself, the fact must be introduced that there has to be that kind of a wish, based on benevolence regarding oneself, that that what is a real aim is a caring for oneself to see that that what is now walking on this Earth is not complete enough to stand on its own feet of having a little solar plexus. But that, in the first place, a call must go out of recognition of an attempt which is being made as if, when the solar plexus starts to give up and wants to give up its place for the heart, that then the building of a road, a way by which all of this can take place, or perhaps even you might say symbolically, that something has to be erected and is now being worked on, and that the sounds of hammers and saws

go on, partly breaking down the solar plexus to use what still can be used, and erecting a place in one's heart which will be called conscience.

For that, you see, that call that is sent out has to reach all forms of behavior. It has to reach the totality of the body in all the different parts of the body because the feeling is spread too much, too thin, functioning quite right for the place where it is functioning but never sufficient for the building of something to the glory of God.

As long as one remains within oneself, and I call it self-centered, everything is all right. But the real introduction of that what is needed for a person is benevolence towards himself to see that that what he is, is not as yet what it ought to be. And thank God, his reason can help him a little bit by giving him some idea, and perhaps his intuition can then augment that, I say, but we must be on the road towards something because, after all, who wants to stay on Earth forever and ever?

The emphasis of the A-B-C is right. It is fundamental for an understanding of the beginning of Work. The continuation of Work efforts is based on the real wish of seeing oneself in the light of what one is, projected against a cosmic scale in which we are measured in accordance with size, with form, with quality and how much of a quality has now been, you might say, been known or become known to the different parts of oneself, so that then the quantity of feeling, having realized the necessity wherever they were, that something has taken place which has forced them to go to the places where they are now, that they are not at home at all. That realization of not being at home is fundamental for anyone who wishes to continue to Work. A person must not be at ease in ordinary life. There

must be something in him that says, all the time: It is not as yet reached, the end is not yet, I still have a great deal to do. And I must do it because if I don't do it today, I may not even do it tomorrow. And so this kind of affection that one has for oneself starts to develop, and then, of course, since it is projected against the cosmic scale, I call it, against that what is the background of infinity, then it takes on an entirely different coloration. First it becomes more essential, but then afterwards words start to fail one, and then in silence of meditation there is the realization of the possibility of a contact which is a--which is of the highest possible reasoning and highest possible emotional quality. It is that in--where then that what exists as quantity is multiplied by the quality. And the quality perhaps being more and more that what is the essential quality of an emotional kind, helps then to give a reason for the existence of reason, so that then that what is mind becomes justified as having a task to fulfill in regard to the totality of the body and helping then, in the body, to separate feeling from body itself.

That is the greatest difficulty: this kind of migration of the nerve nodes towards the center of one's life. That wish - that has to be there in its constancy because it is constantly thwarted by all kind of influences from the outside world - and one doesn't always want to believe it - and the rationalizations which will take place and the justification for not having to do Work, and still waking up every once in a while with the--with the real knowledge that that is the truth, that one must Work. Because if one doesn't what will happen? One keeps on sleeping and in your death you sleep until your next life and you come back again on this Earth

sleeping, except for a moment of short duration where the real truth is still told to little children. And they then, not knowing what the world will give, have no way of even applying it or keeping it to them and keeping it pure. Our conditions, our own way of life, our influence on others is not pure any longer. That is why our life is so difficult because then there is a realization: How, in God's name, did it happen if it was God's will? Why did he let the devil play such a part?

All that is necessary to see that that part must be played in order to establish within oneself an equilibrium based first on the forces of aspiration and inspiration. That takes place in the growth of a man when gradually he starts to understand more about the necessity of having to Work, and that his subjectivity can only be counteracted by concepts of objectivity which are introduced at certain times, like the elixir of life, giving him then, at such a time, a realization of the reality of what is beyond all this subjective activity. And that what is symbolic becomes clear because, out of the symbol, something starts to arise which is really the truth. How long, and why such a length of time? Why don't people die when they're ten years old? Why do we have to live even this length? Because the time is still too short, because we are so dumb, we are so sluggish, we are so improving our sleep. We make such good progress in having more rest, in a silence which is death as compared to the silence which is the beginning of one's life.

The silence I now talk about is the SI of Kesdjan. It comes after one has Worked all one can with the talents of oneself, being influenced, I say, by aspiration, which is the effect of that what is the outside world, and a

knowledge, and sometimes a hope for wishing that to exist; but which must be changed in a person into a more exact understanding of oneself in which then the hope is changed over in a firm - not belief even, but in a knowledge that that must be and that the accent of oneself gradually should be, not on the hope and not on the belief, but on the certainty that that what is, is in reality, and it is God. When that takes place, a man is almost ashamed in talking too much.

How many times can you sit quiet, not wishing to talk? How can you still the different thoughts in you and reduce them? How can you select, out of the feelings you have, those that are really important and let the rest go by the board because they've nothing more to say. You've heard it already many times. How can you afford to take the time off, without having the time being eaten up by your words? One must learn how to find the road for the solar plexus to go towards one's heart.. It is not an easy road and it is not easily indicated. There are no signposts, but one Works for that. One goes by sound. You see, what one hopes is that when there is activity in the solar plexus, that it will be heard all over the body. It will go out to the little nerve nodes in calling them home, but also that what is the future home becomes aroused with hope first. Then hearing the sound, the hope changes into belief. But then when actual--actuality takes place in the building of a Kesdjanian body, needing a place in one's heart for being occupied by conscience, then there is certainty.

Certainty is devotion. That is the clarity that one says: My life has to be benevolent because it is life. And then one does not make a separation anymore between that what one is here and what someone else is there.

All of that is one. And the devotion is the understanding that beings, as level, can be one on the level of purity. But you see, that solves then the problem of not having to do necessarily with an expression, or a manifestation, or to become dependent on a channel. It is so necessary to see that, because in teaching, in talking about Work, in wanting to communicate, it is necessary to become smaller and smaller, more and more grateful that one can talk in a certain way without introducing oneself.

This is what causes me really to talk about it because we try, in many ways, to communicate and even to use it as a means for the maintenance of oneself of a desire to Work. Several of us are engaged in answering other people who wish to strive, or at least indicate a desire, in smaller groups or in larger ones, having contact with them. We are extending it a little, as you know, by just correspondence for different people, who then see if perhaps certain things can continue to remain awake if there is a little indication of some desire: Please tell me about Gurdjieff, because I want to know. I have looked for that for a long time. It is an answer to many questions. I now finally found it. And now I wish to know because I become dependent on it. And then, you see, it may be very useful for us to do that. But how should one answer? More and more eliminating yourself from the group you are talking to, so that the group feels that truth is being said, without making it even too personal. You must know first, for yourself, that what you wish to say regarding Work, but almost as if it doesn't concern the questions and answers of the group; but you introduce that what you feel was perhaps not sufficiently discussed, but only that, and no further explanations and no particular personal rela-

tionships between you, if you answer a group, and the group itself. The group is the group. They are the people who have to learn how to Work. You just tell them, Work is Work. If there is no Work in your group, I will not answer you. I have no reason to go in all kind of little detail about your own description, but let me tell you, it is not Work for you. It is just a nice little discussion. If your group cannot live up to certain standards, you call them A-B-C, you explain sometimes this benevolence on the part of 'I', leading to conscience and the desire really to continue with that wish for Work on oneself. But you just tell and no more, and no wish to be answered. No wish to hear if they will take it. That is the group where it belongs, not to you. You become, in that sense, only a very little channel and it has to be as pure as you can be. And most of that is represented by the silence you can have for yourself in answering, by not wating to put yourself on the foreground, because that what is needed is to lose oneself in order to represent inner life.

I'm thinking about, many times, about these things because of course I listen to your answers. I cannot tell you at what point perhaps I would say, 'Oh, why?' - because it is past already. And that is why I want to say it in a very general way. What is it for oneself that one wishes to communicate? A certain amount of humility, gratitude that perhaps you know something about your own Work, and that maybe there is a chance that they can understand you when you keep on talking about Work and experience, and no more because it's up to them to open their eyes. Don't force them, you don't know them. You're not there. You cannot even see them. You don't know what the expression on their face is. You don't know, I've said it many times, how they sit. It is a group and you try to become a part,

but it is a part as if you look at them from an eternal standpoint. To put yourself on that p--eternal standpoint does require that you lose your own heaviness, that you lose your own bondage, that you lose really entirely that what you are.

Why is it so difficult to talk about Gurdjieff? Why have many people difficulties in wishing to maintain a group? And why is it that many times in groups the emphasis is on the person who wants to lead? Because he cannot te--teach substance since they don't understand it, so he understands it to some extent by putting himself in that kind of a place and wishing then to become a center, so that there are so-called pupils, perhaps who can admire him, but he for himself becomes a Hasnamuss.

That kind of freedom - that should be understood first before you can go through the eye of a needle. You must know where that eye is. The needle means it keeps on stitching, it keeps on Working. The 'eye' can guide it and it will guide the thread of your life.

I think many times now about us as a Barn, as activities. I see many times what we do and what we don't do as yet. Many times I believe in the necessity of more patience which, as you know sometimes, is very difficult. But there is always that kind of prayer that the hope will go over into belief and then actuality of knowledge. And in that process, all the different parts of the knowledge become combined in the proper relationship with each other. And then, that forms understanding. That what is given in ALL AND EVERYTHING is of course an expression through words and a story. It was necessary, when it has to be printed and published, to take on a form that can be used for communication.

One cannot, as Gurdjieff perhaps may have thought sometimes, just rely on his example as master of Prieuré. Perhaps an accident was necessary for him to come to the realization that his task would not be completed by just being a guru and having a holy turban on his head. There's always the necessity of activity, and now to that was added the necessity for communication in a different way.

All right, Bill.

TURN CASSETTE

And so, ALL AND EVERYTHING was born to give, in a different form and symbols and stories, the principles of Work and ideas. And so when we read it, when we try to assimilate it, we have to come from the outside form - you can call it a manifestation, although it is in a form which is very close to holy scripture, of that what has an essential quality not always easily seen, perhaps easier felt, but most likely only assimilated in silence. That then the process of being affected and taking it in, now must go from the manifestation itself, as form, as a book through oneself based on experiences of one's own life, finally reaching the real kernel of one's own existence as life.

Of course that problem is for every one of us. It is a good problem because when it was created it was exactly that same way, but of course in reverse. The creation of that what took place in Gurdjieff, trying to put the different ideas in this kind of a form and repeatedly changing it because he was not satisfied as yet that that what had to be said, was it said in the right way. And that that what finally appeared to be, I've said many times, the warning or the preface, has been rewritten many times

because the essential quality was not always there, and it lost itself in wordage, in verbiage. But finally it was ready for the printer, and one can assume that Gurdjieff, maybe, may have been satisfied with that final result - although I'm afraid he knew when he would die, and it had to be finished before his death because there is no one, there was no one who could have finished it. So it is there, in whatever form it is now. And now, as a legacy, where is the symbol? Where is the real truth of that book for ourselves? Where is, in reading, the openness to be able to receive that what was truth in the form of that book and now being translated within oneself, from the form and from symbolism and from stories, into the real truth of one's own heart.

I say again and again, that is your problem; that is, I say, also your failure. You don't know that book. You look at it, maybe you read it three times. Maybe you should read it ten thousand times. Maybe you should have it in your pocket. Maybe you should really quote from it sometimes to see if you remember exactly. Maybe you should have a little quotation over the door of your room so that when you go out, you see it and you are reminded of Ashiata Shiemash. What do you know of Makary Kronbernkzion? Who remembers Abdil, or the good wise king Konuzion? Who does remember what took place with Gornahoor Harharkh? All little bits of personages appearing. I've mentioned sometimes, wouldn't it be nice to see if, out of these little descriptions, you could distill something for yourself, to actually realize that he is talking about us. What is Maralpleicie? What is papaveroon? Of course we talk now about drugs - a great deal, don't we? - as if it is new. It is old as the

hills. Opium has been a curse for a century. We give it publicity. Wishing to reach something by not spending the energy, always is at the basis of using a drug as a tranquillizer, and to create conditions for which you have not paid and for which you have no instrument even to experience them. That is the curse, not only of heroin, but of all the different things which are now used as substitutes in order to make so-called a person well or healthy or temporarily a little disabled so that then, hallucinatorially, he lives a little bit in a different kind of a world of freedom, hoping that he never will return. And deep down in his heart, he knows he will plunk down on this Earth again and again - and at a certain time he won't be able to get up.

But such things do exist in that book when you wish to read it - daily events, constantly reminders of that what takes place in our civilization, the contemporary one as he says, by using of course little descriptions of what has taken place over the ages and was already, to a great extent, knowledge so-called and perhaps used or not used, but in any event, indications are more that enough to show how unconscious people were on this Earth, already quite early after the second Transapalnian Perturbation. That was Atlantis. And then, even that was not enough. Then sand had to be used to be put in your eyes so that you will fall asleep. And all you know of the sand is that you rub it out in the morning when you open your eyelids, but you never connect it with the reason why it was put there. Humanity is put to a test. It either has to grow out of it or it will die, 'entweder oder' - yes or no. People in general, belonging to this humanity, are put to a test.

It is either yes or no for us to understand Work. If you don't wish, you have freedom not to wish. You must make up your mind, and with your mind, see a little bit about the chaotic condition of your solar plexus. See what it is that disturbs constantly your self-centeredness; and that you don't want it to be disturbed so you surround yourself with sleep in order not to be disturbed and to be able to continue to live your life the way you wish it, and not to see life as a test, and not to see the necessity for a balance by negativity, which can compensate your positive emotions; and necessarily, for oneself to realize that that what one is, is not just what is you but that within you is the totality of all existence, of which you become just a little example. Then one can love people because we are all alike. The principle of democracy is quite right but it never is understood because we use all kind of heterogeneous items for it. And the one that could cause homogeneity, that is, oneness within oneself, is never touched. And we call it sometimes love, and somtimes affection, and sometimes adoration. And in the end it is devotional.

Why doesn't God appear on this Earth, we say? Because it stinks? And how do we know how many messengers there are who try to tell and where our eyes are still closed because we don't wish to see them? We don't want to be disturbed. We hang a sign outside the door of our bedroom - do not disturb - and it stays there because we are like sheep. We pay attention to that and we simply - Oh, let them sleep. It goes on for quite some time, politically or economically, until it bursts; and then maybe such explosion will shock the Earth. Who knows? Maybe it will change the polar system and maybe the tropics will disappear in a flood

of ice.

This I mean for oneself. This is not Earth geography. This is us, our body. This is the realization of the necessity of seeing what we are engaged in, willy-nilly, which we can accept and which we also can close our eyes to if you wish. But, for God's sake, don't sleep too long. The time does come, and much faster. There is a length to your life, you must understand that. You must know what now must be done and not tomorrow. You must Work today to do away with what you did not do yesterday, to be able to do more tomorrow, or at least to make it more part of you. When it becomes once, I say, that devotional attitude, such willingness to see what others are, to see what we are, to see that that what all of us are - so terribly asleep at times, and still pursuing certain aims which are so low to the ground. I've said that level of being touches the ground like a snake, or even like a slug - and no way of standing up straight because there's no more strength; and even if we wished, we couldn't find a tranquilizer because we don't know which one to take.

I wished we could remember a little bit more often. But again I say, not with a holy face, but with honesty, within, as silence and then to say, perhaps you can, perhaps you can talk to yourself. Perhaps you can talk the devil out of his tricks. Perhaps you can be strong, to say at times: Not that way, not that kind of temptation. I know that. Why should I repeat? Time is short. My art of living is long. I must Work and I can Work, as long as I can and as long as I am in the harness of subjectivity. Don't take it away from me before I can stand up; the harness now keeps me going. But someday that also will be taken away and what will be left then, unless

I now feed the horse and make the horse - that's my feeling, you know, that is in a carriage; and the driver - that is the motivating force, that is the real wish, that is what is within one, sometimes a little bit tamed, sometimes still beautifully wild, but harnessed a little for unconsciousness. And when it is taken away and there is a world ahead of one, a Kesdjanian world, perhaps of semi-consciousness or at lees--least a little bit less unconsciousness, what do I do to prepare to continue to live if I believe that my life is eternal?

I'll play a little bit.

Ah, we may as well drink to Gurdjieff, shouldn't we? God bless him.

SUNDAY LUNCH

MR. NYLAND: Now it's a good opportunity to test your honesty. Twenty dollars has been found on the floor here in the Barn. Immediately you can see in your wallet - perhaps you already lost it before but--or maybe you think you have lost it - and what will you do if you're not quite sure? Do you think you would like to claim it? Of course the difficulty is that if you claim it and someone else, you will have a fight. So only those can apply who really are quite sure, you know, that you could swear on a stack of ALL AND EVERYTHING. But anyhow, if you do know that you have lost it and you feel conscientiously that you are entitled to it, we will keep it for two weeks. So, during that time you can make up your mind and, whatever the conclusion is, after the two weeks are over and there haven't been any particular I call it application--applicants, you know, then we

put it in the fund. So even if you're not quite sure, you will know that articles like that which are being found, ultimately find a good use. And to what extent, if there are hundred people, out of twenty dollars you profit in accordance with that percentage.

You know, I talked last night about a variety of things, perhaps not always clear enough or not always bringing it to a conclusion. It is a little bit my habit to do that, indicating certain things in a certain direction and then hoping that you will pick it up, catch it and carry it. It's like a ballgame. You have to catch it at a certain time, and maybe you should catch it while you are running. But then it is up to you, since you are in charge of that what you have caught, that it doesn't catch you and that you do justice to it, and that you take off maybe some time to, in the recalling, that there is a reason why certain things are left. Because in order to make yourself Work and to set certain machinery in motion within yourself, you have to do certain things which you won't do when you just listen and take things in, even if, in listening, you are affected. The fact that you have to Work with what you have received and carrying it out then in the directions of your own thoughts, may lead you to certain discoveries for yourself which of course I could not even know about. But aside from that fact, that you want to do something with that what is given, is like digesting it. But it is a digesting process which becomes completely your own. And then it will have the advantage that you can profit by it without even having to share it with someone.

It is with that, for instance - when I said about A-B-C and then started to talk about benevolence - what is it really that is then involved? Because

A-B-C becomes repetitious and the mind after a little while will not continue to help you even if it moves around a little bit, and as I said last night, it is not fed sufficiently because it will not have that proper momentum. And the wish to keep the mind going will not keep it going.

The wish is for the 'keep going' of your being. And the only way by which that can be stimulated to make it, as I said the other day, a perpetuam mobilé, is that it should receive energy from different sources than yourself. And what is needed is first to be open to the initial energy which starts you off, almost as if it is like a self-starter which is begun by means of your wish: your wish for benevolence, the wish to open the door, the wish to let enter certain things which are unusual to you which do not primarily belong to your own world, but about which you have heard. And then, being intrigued, you will want to find out what it might be if perhaps it might be of some help to you. That process we simply call the changeover from feeling into emotions. But an emotion can extend a great deal because of its depth. And the further you can now intensify this particular wish and the more you can include the totality of all life, the more chance there will be for the ultimate existence of that for you, particularly during your lifetime, because that's really all you have to count on. Because after your death, such arrangements will not hold anymore. They apply to the Earth as it is now, and to the methods which we have to use to become free from the bondage of the Earth. After life on this Earth has been lived, the different arrangements which will then be made - of a different kind, but in principle still the same: in search of an ultimate freedom - will not require the intensity of an emotion as a change from

from what is perhaps a little superficial to a greater depth. It will exist already because it is formed in the body Kesdjan which, at that time, is full-grown. I mean by that: The possibility of making it full-grown now, particularly when one talks about the SI-DO, means that that kind of a body is ready also to die after it has lived out its usefulness on a higher plane.

What is needed now is the intensification of that emotional state which includes, ultimately, God. And you cannot help but become religious, in the right sense of the word - not at all the usage of ordinary parlance as quotations even from the Bible, but that what definitely affects you in that what you are in the deepest depths of your own feeling, and where your conscience will be the judge to allow it to enter and to have a place, or where your conscience will dare to say that there is no room for anything that is too superficial. This is what I meant last night. It is up to you to see now what you can do with it. How to apply and how and what to do at certain times: that depends on your insight of yourself; of the knowledge which you have and where you then, using yourself as a testing ground, actually can apply it at certain times when you believe there is a success possible; and not to do it, to keep on doing your ordinary work in ordinary unconsciousness, until again and again the opportunity seems to present itself. And then either you take it, or as I said last night, or you don't because you have a freedom in not taking it.

The emphasis that I meant of course last night, is that I wished you would remember that you will take it - because what else? And that question is a very thoughtful one. I've said several times, what would you be without Work? It's not easy to be honest about that because you

will assume many times, in looking back on your experiences, that you could have done the same thing without the benefit of the Barn or without knowing anything about Gurdjieff. I do believe you will need a little longer time to have an, you might call it, a panorama or a regular real vista, a perspective of your life, a realization of certain influences at certain times and then, afterwards, being able to judge about the depths of them. So maybe your judgment at the present time cannot be quite correct. I think it will be corrected in time, proveded you remain honest about it. And that is many times we say: Why do I stay here, or what is it that still has to be done? And why should I continue in a certain, I call it many times, poverty? Because it is poverty. You limit yourself even in associations with people. You are more or less familiar with each other, and there is a great deal of monotony in Barn life. And you have to supply, from yourself, your inner wish. And when the inner wish is not fed, you have to rely on what there is and extract from it and squeeze from it all you can.

Let me illustrate that a little bit because it is like an experience which you can understand and which I , at the present time, am living under. I do not read. I do not hear very much than only a few things and perhaps radio for outside news, if any, and people who talk to me on certain subjucts. But there is no possibility for me in becoming acquainted or keeping up with literature, with books I have read which I would like to reread or to look into, encyclopedias which are closed to me, ordinary magazines - Time, Newsweek and so forth - which I used to go through. And being dependent a great deal on my eyes for getting that kind of information and

impressions, I'm very limited, and for the last two years I had to live on that what I had, without being fed very much. This is what I mean. You are limited here at the Barn. And at the same time, the opportunity for being able to divide your time in such a way that there is enough left for the feeding of your inner life - that is your task, regardless of your desire to do physical work and regardless of the necessity of having to do many things to keep the wolf from the back door. You still have to make sure that the time, as being spent, is spent efficiently and divided between important things, even if such important things are not all as important and relatively important as compared with each other. You still have to see that you are totally fed: that there is food for your brain, food for your heart, food for solar plexus, and food for your body; that the acquaintanceship should extend to different people who are perhaps on the periphery of becoming an enemy; and that it is not always possible to extract what you would like from your friends.

When you associate with the outside world the danger is that you are too soon caught too much. And you have to have, within yourself, a judgment: How much should I spend on this or that and in what direction should I keep on thinking? And then judging about the kind of thoughts you have, that you really are strong enough to eliminate some of them when they become a little bit too hysterical in thinking; that you must have a judgment; what is right for me to do, all dependent on the total energy available and how to spend it, and at what time, and to quit spending energy uselessly.

You see, you cannot think about these kind of questions unless you become ethically involved. And after the ethics, which just have to do

with ordinary life, there is something else that becomes a judgment in a religious sense, in comparing that what is low and that what is high, that what is of this Earth and that what is above it and around it, that what belongs to the Sun, and that what belongs to planets, that what ultimately should belong to all Milky Ways as food for oneself. Such judgments, such considerations, such indications here and there in literature, with which you should remain familiar, such ideas which prevail in ALL AND EVERYTHING with which you can become more and more acquainted, as I suggested, the little things that are still possible here at the Barn, as for instance, transcriptions - why don't you? Because there is enough material to stimulate you, particularly for your inner life. And if you want to do some transcription, it will be well paid - not in money, but as a result for yourself to see that it can keep that what has to be kept up within yourself, at a certain height above your feet, that it is necessary, like with this tent - It is wonderful, it is held up in between this floor and the roof. Fortunately, it is transparent. But it is an impression that one gets now; it is suspended. And that what is now above, through which the roof itself can see us, how are we on the floor influenced by a totality of such influences which can stimulate all of us while we are here, seeing ourselves when we eat, to communicate, even in silence, not always having to talk, but to be like a man ought to try to become, and be reminded constantly of his aim, to become simple, to remain serious, ultimately to have an aim for honesty.

Birthdays - we're out of Scorpio, I think. What will we--what will we give? To what extent do you feel responsible for that? Your birthday is

coming also. What would you wish when it's your birthday? Then if you know, do give that now to those who have birthdays around - yesterday was Ed Luttrop, you remember. Such a man who is so completely closed off from impressions, such a pity when a mind cannot be fed and still wishing to continue to live. To see what is a closed world for someone else and then to become, if you can, at least sympathetic; feeling with someone, entering into the other person's life - that's what you do on a birthday - to hope for them, with whatever their ambitions are, that maybe you can contribute a little bit every once in a while because it is their life; and your life is also, in the same way, at stake. What to do? By oneself in asking: What am I doing? And if I do that, is it right that I do it that way and should I perhaps do it differently?

I hope Gurdjieff is alive in you. I hope that ALL AND EVERYTHING stimulates it so that Gurdjieff is not dormant. It will stay with you but you have to feed it. Almost I would say, you have to wake up the principles of Gurdjieff within yourself so that they then can stand up and start to give you advice.

So, to Gurdjieff, to the influence on you and, with Gurdjieff, going through one's year after you have a birthday.

END TAPE

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